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Suppl.

A 522780

THE POEMS
OF
WILLIAM DUNBAR:

FIRST COLLECTED AND PUBLISHED

IN THE YEAR 1834.

SUPPLEMENT.

WILLIAM PATERSON.

EDINBURGH: 1866.

Notice to the Binder.—This Supplement to be added to the First Volume.

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EDINBURGH : WILLIAM PATERSON, 74 PRINCES STREET ; AND
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Prospectus of an edition of *Plutarch's*
works proposed to have been pub-
lished at Glasgow, 1820 - inserted at
the end.

THE POEMS
OF
WILLIAM DUNBAR:

FIRST COLLECTED AND PUBLISHED
IN THE YEAR M.DCCC.XXXIV.



SUPPLEMENT.

EDINBURGH: M.DCCC.LXV.

VOL. I.

R

THE following pages contain a Supplement to the collected edition of Dunbar's Poetical Remains, in two volumes, which appeared about thirty years ago. During this long interval I continued to entertain a hope that further research or chance might bring to light some undescribed manuscript or unknown fragments from the press of Walter Chepman, or his successors, to enlarge the collection. When these volumes were published, I had no occasion to feel otherwise than gratified with their reception, except in one respect, that the sale of the work, at a price in no way regulated by the actual cost, was so inconsiderable that about one-half of the limited impression remained in the printer's warehouse.¹ After a few years, therefore, I thought it advisable to withdraw the copies from circulation, in order to consider whether it might not be preferable, in the event of any important additions being discovered, to have the entire work reprinted in a somewhat amended form. But time has passed on, and that alternative seems, for the present at least, to be altogether inexpedient.

¹ I regret, for the credit of literature, that here I cannot avoid mentioning a most cool and impudent attempt at appropriation of the contents of these volumes which was published a few years ago, called "The Life and Poems of William Dunbar." I abstain from any remarks on such a compilation.

In order to satisfy the frequent and urgent demand (as the volumes, when they occurred for sale, usually fetched an extravagant price), these reserved copies are now re-issued in their original form, with no other alteration than the addition of the following pages. I sincerely wish that such additions had been more numerous, but I feel glad in being enabled to recover even these two or three poems of Dunbar which had hitherto escaped notice.

Of this Supplement separate copies are provided for the benefit of those who may already possess the work.

DAVID LAING.

EDINBURGH,
September 1865.



EARLY PROPOSALS FOR THE MARRIAGE OF KING JAMES THE FOURTH.

DUNBAR in one of his importunate solicitations to King James the Fourth for church preferment, or some suitable reward for his long and faithful service, reminds the King that he had been employed not only in France, England, and Ireland, but likewise in Germany, Italy and Spain.¹ This naturally suggests that for some years previously he may have, as clerk or notary, accompanied the ambassadors from the Scottish King to foreign Courts. The recent publication of Calenders of early State Papers throw much new light on many points of history. They do not record Dunbar's name, acting as he did merely in a subordinate capacity, but they serve to illustrate the object of the missions referred to, including schemes for the King's marriage.² With Spain, for instance, there were frequent embassies. In February 1489, it appears from the Journals of Roger Machado, that the Snowdown herald, who was sent by James to Castille, was, with others, driven back to Plymouth, and again to Falmouth, in their voyage. Also in the year 1490,³ reference is made to the King's daughter Doña Juana,⁴ but

¹ "To the King," *supra*, p. 205.

² The premature death of James the Third in June 1488 may have interfered with his scheme for the Prince's marriage with one of the daughters of Edward the Fourth.

³ Gairdner's Memorials of King Henry the Seventh, pp. 159, 330.

⁴ Bergenroth's Calendar of Spanish Letters, Despatches, and State Papers, vol. i., No. 41. Lond. 1862, roy. 8vo.

her illegitimacy may have proved an objection. Five years later, in August 1495, Robert Archbishop of Glasgow arrived in Spain as an ambassador; and he was so well received that Ferdinand and Isabella wrote to the Pope asking to make him a cardinal.¹ On the 8th of November that year James addressed a letter to the Spanish Monarchs when sending another embassy to confer about the alliance which he hoped they would condescend to conclude with him.² But they still continued to delude the Scottish King with the prospect of his marriage with an Infanta; even on the 26th April 1496, when they write to their ambassador in England,—“But we have no daughter to give to the King of Scots, as you well know. . . You must tell this to the King of England alone. . . We must not deprive the King of Scots of his hope of having our daughter.”³ The same bad faith is urged in subsequent letters on the 21st of June and 18th of August.⁴ Two years later, one of their ambassadors ventured to remark that “he doubts whether Ferdinand and Isabella have treated the affairs of Scotland with their wonted caution. The King of Scots firmly believes that he shall marry one of their daughters. The refusal will most probably offend him. Promises to do his best to influence the King of Scots according to their orders.”⁵

Finding such to be the result, the King's views were directed to Margaret daughter of Maximilian King of the Romans, the widow of the Duke of Savoy; and also to a

¹ Bergenroth's Calendar, vol. i., Nos. 104 and 105.

² *Ib.*, No. 112.

³ *Ib.*, No. 132.

⁴ *Ib.*, Nos. 137 and 150.

⁵ *Ib.*, No. 210.

French Princess. It was, indeed, the great misfortune of James the Fourth, as it afterwards proved to be that of his son, that in place of acting in unison with the King of England, he became wholly at the devotion of France. At length, however, James was persuaded to propose or consent to an alliance with the daughter of Henry the Seventh, and to wait for three or four years which would have to elapse before the young princess became marriageable.

Some illustrations of the intercourse between Scotland and the Papal See at the close of the Fifteenth century are also preserved among the original letters in the library of St Mark's, Venice. James the Fourth, in a letter to Pope Innocent VIII., 21st May 1490, says, that Robert Bishop of Glasgow had, towards the end of last March, brought letters from his Holiness urging a pecuniary subsidy for resistance against the Turks. The King says in reply,—“ Since assuming the crown, I have exerted myself much to quell the disturbances prevailing in my kingdom, and to reduce it to peace and unity. This, in part accomplished, has exhausted the treasure left by my father. Our old enemies in England also harrassed my subjects, whom I have protected against the inroads of their adversaries by my assiduous exertions.” He adds, that although he had no store of gold to send, he would endeavour to obey the Pope's commands.¹ Other royal letters have reference to the erection of “ the famous church of Glasgow ” into a metropolitan church, with archiepiscopal dignity and jurisdiction.² Pope Innocent VIII. com-

¹ Calendar of Venetian State Papers, by Mr Rawdon Brown, vol. i., No. 538.

² *Ib.*, Nos. 596, 604, 607, 611, and 615.

plied with this request in 1492; and in January following James sent a letter of congratulation to his successor Pope Alexander VI. by the Bishop of Aberdeen.¹ The Letter Book in St Mark's Library, 3d of June 1495, announces the arrival there of four ambassadors from Scotland.² Such intimations evince that there was no lack of opportunities for Dunbar finding employment in foreign missions.

One of the Spanish ambassadors who had been in Scotland, and became attached to the King, was the prothotary Don Pedro de Ayala. Two new envoys to England, in their letter on the 18th of July 1498 to Ferdinand and Isabella, say, in reference apparently to their private instructions, that they "could get no information respecting Scotland except from Don Pedro de Ayala, who is staying in London in order to recruit his health. . . . He knows England well, but Scotland better. He is, in fact, the only man (from Spain) who knows Scotland, all others looking on the Scots as their enemies, and flying into a passion as soon as the name of Scotland is pronounced. Have asked (they add) Don Pedro to send a detailed description of England and Scotland to Spain."³ He accordingly, within eight days, prepared a long and very interesting despatch addressed to the King and Queen of Castille, which is preserved among the Archives at Simancas; and from Mr Bergenroth's copious abstract or translation, in his Calendar of Spanish Letters, the following extracts are given. This

¹ Calendar of Venetian State Papers, by Mr Rawdon Brown, vol. i., No. 628.

² *Ib.*, No. 643.

³ Bergenroth's Calendar. vol. i., No. 204.

⁴ *Ib.*, No. 210.

letter presents a portrait of James the Fourth drawn to the life by a friendly and skilful hand ; and the writer's statements regarding the King's habits and pursuits are quite in accordance with the details furnished by the existing accounts of the High Treasurer during his reign. It is no less gratifying to find his character vindicated from the usual charge of frivolity, and the still more serious charge of his pursuing a course of unrestrained licentiousness. Unless we except the first James, who received his education during a long captivity in England, there is none of the Stewart race to compare with James the Fourth for personal accomplishments, and for wise, energetic, and enlightened measures in public affairs.

Don Pedro de Ayala says, obedient to the orders of Ferdinand and Isabella, he sends them a description of the King and the Kingdom of Scotland:—"The King (JAMES THE FOURTH) is twenty-five years and some months old. He is of noble stature, neither tall nor short, and as handsome in complexion and shape as a man can be. His address is very agreeable. He speaks the following foreign languages: Latin, very well ; French, German, Flemish, Italian, and Spanish ; Spanish as well as the Marquis, but he pronounces it more distinctly. He likes very much to receive Spanish letters. His own Scottish language is as different from English as Aragonese from Castilian. The King speaks besides, the language of the savages, who live in some parts of Scotland and on the Islands. It is as different from Scottish as Biscayan is from Castilian. His knowlege of languages is wonderful.

He is well read in the Bible and in some other devout books. He is a good historian. He has read many Latin and French histories, and profited by them, as he has a very good memory. He never cuts his hair or his beard.¹ It becomes him very well.

“He fears God, and observes all the precepts of the Church. He does not eat meat on Wednesdays and Fridays. He would not ride on Sundays for any consideration, not even to mass. He says all his prayers. Before transacting any business he hears two masses. After mass he has a cantata sung, during which he sometimes dispatches very urgent business. He gives alms liberally, but is a severe judge, especially in the case of murderers. He has a great predilection for priests, and receives advice from them, especially from the Friars Observant, with whom he confesses. Rarely, even in joking, a word escapes him that is not the truth. He prides himself much upon it, and says it does not seem to him well for Kings to swear their treaties as they do now. The oath of a King should be his royal word, as was the case in bygone ages. He is neither prodigal nor avaricious, but liberal when occasion requires. He is courageous, even more so than a King should be. I am a good witness of it. I have seen him often undertake most dangerous things in the last wars. I sometimes clung to his skirts, and succeeded in keeping him back. On such occasions he does not take the least care of himself. He is not a good captain, because he begins to fight before he has given his orders. He said to

¹ This description seems to throw some doubt on the engraved portraits of the King.

me that his subjects serve him with their persons and goods, in just and unjust quarrels, exactly as he likes, and that, therefore, he does not think it right to begin any warlike undertaking without being himself the first in danger. His deeds are as good as his words. For this reason, and because he is a very humane prince, he is much loved. He is active, and works hard. When he is not at war he hunts in the mountains. I tell your Highnesses the truth when I say that God has worked a miracle in him, for I have never seen a man so temperate in eating and drinking out of Spain. Indeed such a thing seems to be superhuman in these countries. He lends a willing ear to his counsellors, and decides nothing without asking them; but in great matters he acts according to his own judgment, and, in my opinion, he generally makes a right decision. I recognise him perfectly in the conclusion of the last peace, which was made against the wishes of the majority in his kingdom.

“When he was a minor he was instigated by those who held the government to do some dishonourable things. They favoured his love intrigues with their relatives, in order to keep him in their subjection. As soon as he came of age, and understood his duties, he gave up these intrigues. When I arrived he was keeping a lady with great state in a castle. He visited her from time to time. Afterwards he sent her to the house of her father, who is a knight, and married her.¹ He did the same with another

¹ It appears that the King had natural children by four ladies,—two sons and three daughters.—See Duncan Stewart's *Royal Family of Scotland*, p. 83. Edinb. 1739, 4to.

lady, by whom he had had a son. It may be about a year since he gave up, so at least it is believed, his love making, as well from fear of God as from fear of scandal in this world, which is thought very much of here. I can say with truth that he esteems himself as much as though he were lord of the world. He loves war so much that I fear, judging by the provocation he receives, the peace (with England) will not last long. War is profitable to him and to the country.

“The People are handsome. They like foreigners so much that they dispute with one another as to who shall have and treat a foreigner in his house. They are vain and ostentatious by nature. They spend all they have to keep up appearances. They are as well dressed as it is possible to be in such a country as that in which they live. They are courageous, strong, quick, and agile. They are envious to excess.

“There are four Duchies in the kingdom. Three of them are in possession of the King; the fourth is held by the eldest brother of the King, who is Duke of Ross, and Archbishop of St Andrews. There are fifteen Earls, not counting the younger brother of the King, who holds two counties. Nine other counties are in possession of the King. Some of the fifteen Earls are great men. I saw two of them come to serve the King in the last war with more than 30,000 men, all picked soldiers, and well armed, and yet they did not bring more than one-half of their men. Many others came with five or six thousand followers; some with more, and some with less. As I have

already observed, their army does not cost the King a penny.

“There are two Principalities; one of them is the *Principatus Insularum*, and the other the *Principatus Gallividiæ* [Galloway.] Both are held by the King. There are five-and-thirty great Barons in the kingdom, without counting the smaller ones.

“There are two Archbishoprics, and eleven Bishoprics, sixty-three Monasteries, which they call Abbeys, and many other religious houses, which are endowed with property and rents. The Abbeys are very magnificent, the buildings fine, and the revenues great. All of them were founded by kings.

“The Women are courteous in the extreme. I mention this because they are really honest, though very bold. They are absolute mistresses of their houses, and even of their husbands, in all things concerning the administration of their property, income as well as expenditure. They are very graceful and handsome women. They dress much better than here (England), and especially as regards the head-dress, which is, I think, the handsomest in the world.

“The Towns and Villages are populous. The houses are good, all built of hewn stone, and provided with excellent doors, glass windows, and a great number of chimneys. All the furniture that is used in Italy, Spain, and France, is to be found in their dwellings. It has not been bought in modern times only, but inherited from preceding ages.”

London, 25th of July 1498.

DUNBAR IN LONDON, A.D. 1501.

The projected alliance between James the Fourth and the Princess Margaret of England was an event from which the happiest results might have been anticipated; being calculated to promote the mutual prosperity of both kingdoms, by restoring tranquility, and repressing that hostile spirit which had prevailed for centuries. At the close of the Fifteenth century, when such overtures were favourably received, the Scottish monarch, had attained the mature age of twenty-eight, and was still unmarried, although he had several children by ladies of rank in his own country.¹ Yielding at length to the entreaties of his chief advisers, and after much diplomatic negotiation, an embassy to King Henry the Seventh was sent to London to arrange this matrimonial alliance with the youthful Princess Royal. The Ambassadors who are named in the first safe-conduct, on the 2d July 1500, were Robert Blackadder Archbishop of Glasgow, Patrick Hepburn Earl of Bothwell High-Admiral, Andrew Forman Apostolical Prothonotary, and Sir Robert Lundy knight Treasurer of Scotland, with a retinue of one hundred persons and horses.² As the parties were within the fourth degree of consanguinity, a Papal dispensation had been obtained, dated at Rome 5th of August 1500.³ Another safe-conduct was granted 9th May 1501;⁴ but the extreme

¹ See note to p. 269.

² *Rotuli Scotiæ*, vol. ii., p. 542.

³ Rymer's *Fœdera*, vol. xii., p. 745.

⁴ *Ib.*, p. 772.

youth of the Princess occasioned farther delay. The commission for concluding the contract of marriage is dated at Stirling the 8th of October 1501, and, soon after, the same Ambassadors set out for the English metropolis: DUNBAR THE POET WAS ONE OF THEIR ATTENDANTS.

According to a contemporary Chronicle,¹ the Scottish Ambassadors, on arriving in London, entered at Bishops-gate, and were conveyed through Cornhill and Cheapside to the Lord St Johns, without Smithfield, where they were lodged. In the Christmas week they were entertained at dinner by the Lord Mayor, and it was on this occasion that DUNBAR recited the following verses in praise of the City of London, which may be introduced with the words of the writer of the said Chronicle:²—

Fol. 183 ^b .—"Anno xvij ^o [1501.] Sir	{	Sir Laurence
John Shaa Aurifaber.		Aylmer.
		Henry Hede.

Fol. 198^b.—"Upone Saterdag folowyng (the 24th of November 1501), aboute one of the klok, came the Ambassadors of Scotland in at Bisshoppesgate, and so rode through Cornhill and Chepe, and so conveied with Lordis and many wele apparayled gentilmen unto Seynt Johannes

¹ MSS. Cotton. Br. Mus., Vitellius, A. xvi. The volume, according to a pencil note by Sir F. Madden, had belonged to John Stowe the historian.

² For pointing out this Chronicle, and for a transcript of the verses, I was indebted to the kindness of Mrs EVERETT GREEN, one of the most intelligent and accurate investigators of early English history, and so well known by her "Lives of the Princesses of England," and other works, besides many most useful and elaborate volumes of Calendars of State Papers.

without Smythfeld, and there loged within the place of the said Lord of Seynt Johannes.

“ And upone the Monday folowyng was a goodly Justis ageyne holden, in the forsaid palais of Westminster, where at were present the said Scottish Ambassadors: the which day the Lord Marques [of Dorset] before named wan the price: Albeit that the Duke [of Buckingham] that day bore hym full valiauntly, and brake many speris, but the Marques brak the moo.

“ And duryng these Justis,¹ dyvers nyghtes wer kept in Westminster halle noble and costious bankettis, with moost goodly disguysynges, to the great consolacion of the beholders.”

Fol. 199^b.—“ This yere, in the Cristmas weke, the Mair had to dyner the Ambassadors of Scotland, whome accompanied my Lord Chaunceler, and other Lords of this realme; where sitting at dyner, *one of the said Scottis givynng attendaunce upon a Bisshop Ambassadour*, the which was reported to be a Prothonotary of Scotland, *and servaunt of the said Bishopp, made this Balade folowyng*.”—(See this at p. 277).

The MS. Chronicle, at fol. 201, continues the narrative:—

“ The xxv day of January beyng Seynt Powlis day, was declared at Powlis by the mouth of the Preacher the Assuraunce of the Kyng of Scottis and of dame Margaret, doughter to our Soveraigne Lord King Henry the vijth: In joying whereof *Te Deum* was there solempnely songen. And in the after none folowyng, in dyvers places of the Citie, were made greate fires to the number of x or xii.

¹ On occasion of the arrival of the Princess Katherine of Arragon.

And at every fyre ane hoggeshed of wyne cowched, the which in tyme of the fires brennyng was dronken of such as wold; the which wyne was not longe in drynkyng."

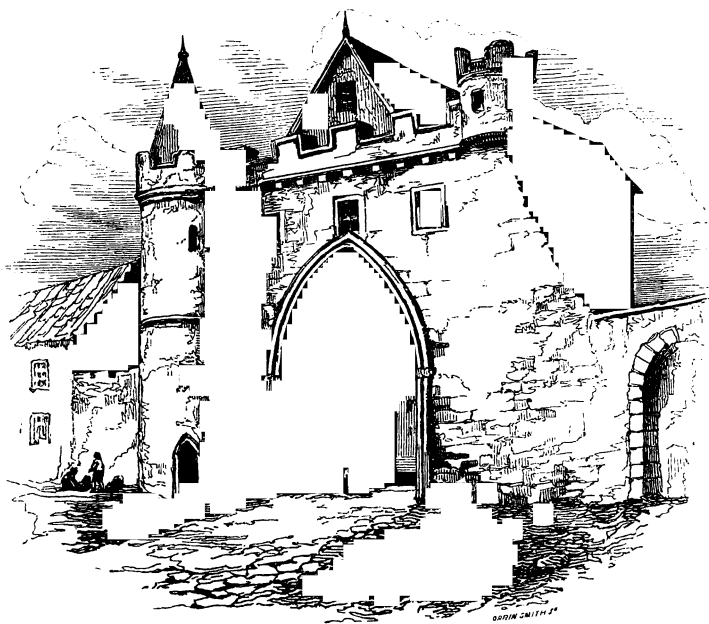
During these festivities, Dunbar, who is thus recognised as "the Rhymer of Scotland," received from Henry the Seventh a gratuity of L.6, 13s. 4d. on the 31st of December 1501, and a similar sum, eight days later, as noticed in the Memoir (p. 20); while on his return to Edinburgh a sum of L.5 was paid him by the Treasurer in addition to his half-yearly pension.

The contract was concluded and signed in the Palace of Richmond on the 24th January 1501-2,¹ and the public betrothal was made at St Paul's Cross, London, on the following day. It is only necessary to add, that on account of the extreme youth of the English Princess, not having completed her twelfth year,² it was stipulated that her Father should not be obliged to send her to Scotland before the 12th September 1503, while James engaged to espouse her within fifteen days of her arrival. She reached Edinburgh, however, in the previous month, and it was in anticipation of this happy event that Dunbar composed his beautiful poem, "THE THRISSILL AND THE ROIS."³

¹ Rymer, vol. xii., p. 787, &c.

² The Princess was born on the 29th of November 1489.

³ The same Ambassadors had several journeys to England, but we find no mention or allusion to Dunbar having accompanied them; and in special, there is a safe-conduct to them, dated 9th May 1502, another in September that year, for concluding a new Treaty of Peace and the Ratification of the marriage—(Rotuli Scotiæ, vol. ii., p. 546; pp. 548-551; pp. 552-563.



A. Runciman, pinxit.

THE PORCH OF HOLYROOD, FROM THE EAST.

IN HONOUR OF THE CITY OF LONDON.

LONDON, thou art of Townes A per se.
Soveraign of cities, semeliest in sight,
Of high renoun, riches and royaltie ;
Of Lordis, Barons, and many goodly Knyght ;
Of most delectable lusty Ladies bright ; 5
Of famous Prelatis, in habitis clericali ;
Of Merchauntis full of substaunce and myght :
London, thou art the flour of Cities all.

Gladdith anon thou lusty Troynovaunt,
Citie that some tyme cleped was New Troy, 10
In all the erth, imperialle as thou stant,
Pryncesse of townes, of pleasure and of joy,
A richer restith under no Christen Roy ;
For manly power, with craftis naturall,
Fourmeth none fairer sith the flode of Noy : 15
London, thou art the flour of Cities all.

Gemme of all joy, jasper of jocunditie,
Most myghty carbuncle of vertue and valour ;
Strong Troy in vigour and in strenuytie ;
Of royall cities rose and geraflour ; 20
Emperesse of townes, exalt in honour ;

Clere be thy virgyns, lusty under kellis :
London, thow art the flour of Cities all.

Thy famous Maire, by pryncely governaunce,
With swerd of justice, thee rulith prudently. 50
No Lord of Parys, Venyce, or Floraunce
In dignytie or honoure goeth to hym nye.
He is exemplar, loode-ster, and guye;
Principall patrone and roose orygynalle,
Above all Maires as maister moost worthy : 55
LONDON, thou art the flour of Cities all.

TO THE PRINCESS MARGARET ON HER
ARRIVAL AT HOLYROOD.

Now fayre, fayrest off every fayre,
Princess most plesant and preclare,
The lustyest one alyve that byne,
Welcum of Scotland to be Quene!

Younge tender plant of pulcritud, 5
Descendyd of Imperyalle blode ;
Freshe fragrant floure of fayre hede shene,
Welcum of Scotland to be Quene !

Swet lusty lusum lady clere,
Most myghty kynges dochter dere, 10
Borne of a princess most serene,
Welcum of Scotland to be Quene !

Welcum the Rose bothe rede and whyte,
Welcum the floure of oure delyte !
Our secrete rejoysyng frome the sone beine, 15
Welcum of Scotland to be Quene ;
Welcum of Scotland to be Quene !

TO THE QUEEN MARGARET.

GLADETHE thoue Queyne of Scottis regioun,
Ying tendir plaunt of plesand puleritude,
Fresche flour of youthe, now gemyng to burgeoun,
Our perle of price, our princess fair and gud,
Our charbunkle chosin of hye Imperiale blud, 5
Our Roiss riale, most reverent under Croune,
Joy be and grace onto thi seleitud !
Gladethe thoue Queyne of Scottis regioun.

O hye triumphing paradiss of joy,
Lodsteir and lamp of every lustines, 10
Of port surmounting Pollexen of Troy,
Dochtir to Pallas in angellik brichtnes,
Mastres of nurtur and of nobilnes,
Of fresch depictour princess and patroun,
O hevin in erthe of ferlifull suetnes : 15
Gladethe thoue Queyne of Scottis regioun.

Of thi fair fegour Natur nicht rejoyss,
That so thee kervite with all hir cuir and slicht ;
Sche has thee maid this verray warldis chois,
Schawing on thee hir craftis and hir nicht, 20
To see quhow fair sche couthe depant a wicht,

Quhow gud, quhow noble of all condicioun,
Quhow womanly in every mannis sicht :
Gladethe thoue Queyne of Scottis regioun.

Roiss red and quhit, resplendent of colour, 25
New of the knop, at morrow fresche atyrit,
One stalk yet grene, O ! ying and tendir flour,
That with thi luff has all this Regioun firit ;
Gret God us graunt that we have long desirit,
A plaunt to spring of thi successioun, 30
Syne with all grace his spreit to be inspirit :
Gladethe thoue Queyne of Scottis regioun.

O precius Mergreit, plesand, cleir, and quhyt,
Moir blith and bricht na is the beriall schene,
Moir deir na is the diamant of delyt, 35
Moir semely na is the sapheir one to seyne,
Moir gudely eik na is the emerant greyne,
Moir riche na is the ruby of renounne,
Fair gem of joy Mergreit of thee I meyne :
Gladethe thoue Queyne of Scottis regioun. 40

ANE BALLAT OF OUR LADY.

Roiss Mary most of vertew virginall.

Fresche flowr on quhom the hevynnis dewe doun fell.

O gemme joynit in joye angelicall,

In quhom Jhesu rejosit wes to dwell.

Rute of refute, of mercy spring and well, 5

Of ladyis chois as is of letteris A,

Empress of hevynes, of paradyss, and hell,

O mater Jhesu, salve Maria !

O sterne that blyndis Phebus bemys bricht,

With course above the hevynnis cristallyne ;

Above the speir of Saturne hie on hicht, 10

Surmunting all the angelis ordouris nyne ;

O lamp lemand befor the trone devyne !

Quhar cherubyne syngis sweit Osanna,

With organe, tympane, harpe, and symbilyne ; 15

O mater Jhesu, salve Maria !

O chast conclaif of clene virginité,

That closit Crist but crymes criminale ;

Tryumphand tempill of the Trinité,

That turned us fra Tartar eternall : 20

Princess of peiss, and palme imperiall,

Our wicht invinsable Sampson sprang thee fra,
 That with ane buffat bair doune Beliall ;
 O mater Jhesu, salve Maria !

Thy blyssit sydis bair the Campioun, 25
 The quhilk, with mony bludy woundis, in stour,
 Victoriously discomfeit the Dragoun
 That reddy wes his pepill to devour ;
 At hellis yettis He gaf hyme na succour,
 He brak the barmekyn of that bribour bla, 30
 Quhill all the feyndis trymbillit for reddour :
 O mater Jhesu, salve Maria !

O madyne meik, most mediatrix for man,
 And moder myld, full of humilité !
 Pray thy Sone Jhesu, with his woundis wan, 35
 Quhilk deinyeit him for our trespass to de,
 And as He bled his blude upon a tre,
 Us to defend fra Lucifer our fa,
 In hevyn that we may syng apon our kne :
 O mater Jhesu, salve Maria ! 40

Hail, purifyet perle ! Haile, port of paradyse !
 Haile, redolent ruby, riche and radyuss !
 Haile, clarifyit cristale ! Haile, Quene and emperyse !
 Haile, moder of God ! Haile, Virgin glorius !
 O gracia plena, tecum Dominus ! 45
 With Gabriell that we may syng and say,
 Benedicta tu in mulieribus :
 O mater Jhesu, salve Maria !

OF THE PASSIOUN OF CHRIST.

METHOCHT Compassioun, wod of feris,
Than straik at me with mony a stound,
And for Contritioun, baithit in teris,
My vissage all in watter drownd,
And Reuth into my ere aye round 5
For schame, allace! behold Man how
Beft is with mony bludy wound
Thy blissit Salvatour Jhesu!

Than rudelie come Remembrance
Ay ruggand me, withoutin rest, 10
Quhill croce and nalis scharp, scourge, and lance,
Ane bludy crown befoir me kest,
Than pane with passioun me opprest,
And ever did Pietie on me pow,
Saying, Behald how Jowis hes drest 15
Thy blissit Salvatour Jhesu!

With gretting glaid be thane come Grace,
With wordis sweet saying to me,
Ordane for Him a resting place,
That is sa wery wrocht for thee : 20
The Lord within thir dayis three

Sall law under thy lyntall bow,
And in thy house sall herbreit be
Thy blissit Salvatour Jhesu.

Than swyth Contritioun wes on steir, 25
And did efter Confessioun ryn ;
And Conscience me accusit heir,
And kest out mony cankerit syn ;
To ryse Repentance did begyn
And out at the yettis did schow ; 30
Penance did walk the house within,
Byding our Salvatour Jhesu.

Grace become gyde and governour,
To keip the house in sicker stait,
Ay reddy till our Salvatour 35
Quhethir that he cum air or lait ;
Repentence ay with cheikis wait,
No pane nor pennance did eschew,
The house within ever to debait,
Only for lufe of sweet Jhesu. 40

For gret terrour of Chrystis deid,
The Erde did trymmyll quhair I lay ;
Quhairthrow I walkinnit in that steid,
My spreit haill plungit in affray ;
Than wrait I all without delay, 45
Richt heir as I have schawin to yow,
Quhat me befell, on Gude Friday,
Befoir the Croce of sweet Jhesu.

KING JAMES THE FOURTH, AT FLODDON,
9th September 1513.

The sad catastrophe at Floddon, or Branxton, where the King and the chief Nobles of Scotland, and so many others were involved in one indiscriminate slaughter, has often been described. In some communications to the Society of Antiquaries of Newcastle, printed in the "*Archæologia Æliana*," Mr Robert White has collected much interesting information, and formed a list of the principal persons slain, so far as can be ascertained from authentic sources. According to Bishop Lesley's statement, "there wes in that battell a gritter nombre of the Inglis men slain nor of the Scottis men."¹ That the English forces obtained no easy victory, and very narrowly escaped discomfiture, and that King James displayed a skill and courage worthy of his energetic character, is clearly shewn in a little volume recently published, "*The Battle of Floddon Field*, fought September 9, 1513. By the Rev. Robert Jones, Vicar of Branxton." Edinb. 1864, 12mo.

Well might Sir David Lyndsay (in 1529), when deploring "that most dolent day," exclaim,—

I never read in tragedy nor storie,
At ane tournay, sa mony Nobillis slane,
For the defence and lufe of thair Soveraine.²

Besides the contemporary accounts of the battle, two

¹ History of Scotland (Bannatyne Club volume), 1830, p. 95.

² Complaynt of the Papingo, Lyndsay's Works, by Chalmers, vol. i. p. 115.

metrical legends on the subject occur in Baldwin's "Mirror of Magistrates." A similar legend, both in verse and prose, is found in a much rarer work, by Ulpian Fulwell, entitled, "The Flovver of Fame. Containing the bright renowne and moste fortunate raigne of King Henry the viii., Wherein, &c.—1575. Imprinted at London in Fleete streete at the Temple gate, by VVilliam Hoskins;" 4to., R 3. in fours, bl. letter.

I may quote two of the stanzas, in connexion with the woodcut, which represents Death depriving James of his Crown.

"THE LAMENTABLE COMPLAINT OF KING JAMES OF SCOTLANDE, WHO WAS SLAYNE AT SCOTTISH FIELDE. ANNO 1513."



I was a king, my power was not small ;
 I ware the Crowne to wield the Scottish land ;
 I raignde and rewld, the greater was my fall ;
 The myght of God no kingdome can withstand :
 An Earle wan of mee the upper hande,
 With blodie sworde my lucklesse lyfe to ende
 By shamefull death, without tyme to amende.

Such was the force of Atrops cruell spight,
 Unlooked for, to cutt my fatall lyne ;
 My wretched carcas then was brought in sight
 Through London streats, wherat the Scottes repine :
 The endeles shame of this mishap is myne.
 Like butcher's ware, on horsbacke was I brought—
 The King of Kinges for me this end hath wrought.

In the prose narrative Fulwell reiterates this statement respecting the indignities to which the King's body was exposed when carried through the streets of London:—
 “ The King of Scottes himselfe being slayne in this felde, with xi of his noble men, being all of them Earles, besydes a number of his knyghtes, and gentilmen of name, and his whole power made very weake. . . The dead bodye of the King of Scottes was founde among the other carcases in the felde, and from thence brought to London, and so through London streetes on horsebacke, in such order as you have reade before of King Richarde; and from thence it was caried to Sheene, (neere unto Brainford), wheras the Queene then laye. And theare *this perjured carcas lyeth unto this daye, unburied*,—a condigne ende, and a meete sepulker for such a forsworn Prince ! This shame-

full ende of the Scottish King kindled the fyre of malyce in the breastes of the Scottes," &c.

Fulwell's "Flower of Fame" is reprinted in the Supplement to the Harleian Miscellany, by T. Park, vol. ix. (pp. 337-375), Lond. 1812, 4to.; but the editor has omitted to notice the woodcut devices contained in the original volume.

That the King's body was actually brought to London, notwithstanding the absurd reports that obtained currency, and are reported by Bishop Lesley, in his History (first printed in 1830), p. 95, there seems no reason to doubt. In this belief Henry the Eighth, when at Tournay, addressed a letter to Pope Leo X., in which he relates the victory gained by the Earl of Surrey, when thirteen thousand Scots, with the King and all the nobility, were slain,—("Scotis ad xiii. millia cum ipso Rege et omni Scotica nobilitate trucidatis"); and prefers the request that his Holiness would authorise the Bishop of London to dispense with James's excommunication, in order, for kingly dignity, to have the body interred within the church of St Paul's, London. The words are,—*"Restat etiam, ut cum Vestrae Sanctitatis venia dicti Scotorum Regis (qui multis modis excommunicatus occubuit) cadaver, loco quidem honesto, sed minime sacro hactenus asservatum, ad nostram urbem Londinum deferri, et nobis in templo Divi Pauli pro regia dignitate sepeliri curare liceat: hoc enim ad nostrum honorem non parum pertinere arbitramur. Quocirca Vestram Sanctitatem rogamus, ut dictam veniam nobis concedere, et hanc facultatem Domino Episcopo Londoniensi per suum Breve committere non gravetur.—Ex urbe nostra Tornaco, die xii. Octob. M. D. xiii."*

This letter, dated the 12th of October, is printed in the valuable collection of documents "*Vetera Monumenta*," &c. preserved in the Vatican, edited by Father Aug. Theiner, p. 512, Roma, 1864, folio. The reply of his Holiness on the 29th of November, was published in Rymer's *Fœdera*, vol. xiii. p. 385; and in reference to Henry's request the Pope authorised the Bishop of London to absolve the excommunicated corpse, provided it was found that the Scottish King had shewn any signs of repentance before his death, but that this dispensation should serve for no other purpose than his interment in holy ground.¹ James, being slain on the spot, could not well have shewn any signs of contrition; and this prohibition may have caused the removal of his body to the Carthusian Priory of Shene (the old name of Richmond), where it was allowed to remain without the benefit of the funeral services for the dead.²

Stowe, in his *Chronicle of England*, after stating that "the dead body of the Scottish King" was conveyed to the Monastery of Shene in Surrey, says, "but since the dissolution of the house, to wit in the reign of King Edward the Sixth, Henry Grey, then Duke of Suffolke, there keeping house, I have been shewed the same body (as was affirmed) so lapped in lead, throwne unto an old wast roome, amongst old timber, stone, lead, and other rubble." —(Edit. 1631, p. 494). Some further particulars respecting the King's body are given by Weever, in his *Ancient Funerall Monuments* (edit. 1631, p. 394); who states that the hair both of head and beard was red.

Shene, or Richmond, was a favourite place of residence

¹ Rapin's *History*, vol. i. p. 725. ² Manning's *Surrey*, vol. i. p. 420.

of Henry VII. In the fifteenth year of his reign (1499-1500) the manor of Shene, near the Thames, was burned, but he caused it to be rebuilt "sumptuously and costly, and chaunged the name of Shene, and called it Richemond, because hys father and he were Erles of Richmonde."—(Halle's Chronicle, fol. li. b., edit. 1548).

ON THE PERIOD OF DUNBAR'S DECEASE.

It seems to be so extraordinary that no reference nor even the slightest allusion to DUNBAR should be discovered of a date subsequent to the partial payment of his pension in May 1513, that I have long felt inclined to hazard the conjecture, that, having accompanied the King, he may have actually shared in his fate at Floddon. Among the King's attendants, of Churchmen who never returned from that "fatal field," were his natural son, Alexander Stewart, the youthful Archbishop of St Andrews, George Hepburne, Bishop of the Isles, and two Abbots. If the "Orisoun," at page 251, When the Governor, John Duke of Albany, passed into France, was for a certainty written by Dunbar, this would render any such conjectures very idle; but it is quite possible that this poem (which occurs only in one manuscript) may have been ascribed to him by mistake, while the anonymous pieces which I have printed under Dunbar's name in the Second Volume can have no weight in settling such a question. The volume of Treasurer's Accounts, from August 1513 to June 1515, might have determined this and other important matters, but I fear the recovery of that volume is quite hopeless.

WALTER CHEPMAN THE PRINTER.

I cannot conclude these pages without giving a brief notice of our earliest Printer, who must have been personally acquainted with Dunbar, and was at least instrumental in giving Dunbar's Poems a wider circulation. WALTER CHEPMAN was connected with the court of James the Fourth during the whole of his reign. In the Treasurer's Accounts and Register of the Privy Seal, Chepman's name, after the year 1494, frequently occurs. In that year he was employed as a writer in the King's service, and was entrusted with the King's signet for sealing royal letters, receiving the fees, while his colleague "John Rede *alias* Stobo" (one of the Scottish Poets mentioned by Dunbar in his Lament for the Makars) seems to have had the special charge of letters that passed under the Privy Seal. Respecting Stobo see note on line 331 of the "Flyting." Chepman was a much younger and perhaps less learned man. He seems to have also acted as a general merchant, receiving various sums for dresses, rich velvets, damask, and silverwork; and for supplying timber or Eastland boards employed in ship-building.

In the month of September 1507 Chepman and his partner, Andrew Myllar, obtained from the King a patent of exclusive privileges for Printing, having brought, either from Paris or Flanders, workmen, with types, and all things requisite for carrying on the business of a printer. The works specially included in this patent, besides books of devotion, were chronicles, lives of saints, and the acts or statutes of the

kingdom. Nearly all the productions of their press have perished, and we remain ignorant to what extent or for how long a period Chepman continued to be engaged in business as a Printer. Fortunately the productions of our vernacular literature, and popular works of fiction, were not overlooked, although, (with the exception of one solitary volume, containing *Golagrus and Gawane*, with some of *Dunbar's* poems, and a few others,) as first issued by Chepman and Myllar from the South gate or Cowgate of Edinburgh, they no longer exist; but it may be no mere vague conjecture, that these productions furnished the *Asloanes*, *Bannatynes*, and *Maitlands* with the materials for forming their manuscript collections, as well as to *Henry Charteris* and other printers for their later impressions, by means of which so much of our early vernacular poetry has reached modern times.

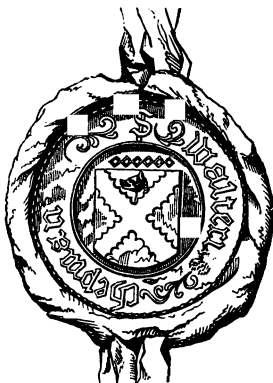
Chepman, who became one of the magistrates of Edinburgh, had evidently been successful in his several occupations. In May 1505, he had a charter of the 40s. land of old extent called *Ewerland*, in the manor of *Cramond Regis*; and in 1509 he likewise acquired the lands of *Priestfield*, near Edinburgh, now known as *Prestonfield*, which includes the southern half of *Duddingstone Loch*, at the foot of *Arthur's Seat*. But no inconsiderable portion of his wealth was devoted to religious purposes. In the last year of *King James's* reign, when the celebrated *Gawin Douglas* was Provost of the Collegiate Church of *St Giles's*, Edinburgh, Chepman erected an aisle on the south side of that church, and there endowed an altar for a priest to officiate, and pray for the salvation of the souls of the King, and Queen, of himself, his wife, and also his former spouse, and other relations,

according to the usual form of such endowments. It was confirmed under the Great Seal on the 21st of August 1513. Scarcely three weeks had elapsed when the sad tidings of the King's fate at Floddon reached Edinburgh.

Fifteen years later, towards the close of his own life, Chepman exhibited a fresh instance of his attachment to the memory of his old master. Having endowed a mortuary chapel in the lower part of the cemetery of St Giles's Church on the 12th of August, which was confirmed under the Great Seal on the 16th of September 1528, the priest was enjoined to offer prayers, as usual, not only for the souls of the reigning King, for the Founder, and his wife Agnes Cokburne, and for Margaret Kerkettele or Carkettle, his former spouse, but **ESPECIALLY FOR THE REPOSE OF THE SOULS OF THE KING, THE NOBLES, AND HIS FAITHFUL SUBJECTS WHO WERE SLAIN AT FLODDON**, ("et presertim pro salute anime . . nostri domini Jacobi quarti Dei gratia Scotorum regis potentissimi et salute animarum omnium procerum nobilium fideliumque subditorum suorum qui cum eo ob tutelam libertatis regni suo in conflictu apud Flodoun contra Anglos commisso occubuerunt.") When printing this charter in the Bannatyne Club volume of "Charters of the Collegiate Church of St Giles's, Edinburgh," the exact time of Chepman's death not having been ascertained, I said "He died in the year 1532 or 1533." I have since found from an old Protocol Book that he must have died within a few months of the above endowment in 1528. On the 2d of April 1529, it is stated that "proba mulier Agnes Cokburne relicta *quondam* Walteri Chepman," appeared and delivered to David Chepman, son and heir of

the late Walter Chepman, all and whole the goods, moveable and heritable, pertaining to the said David by reason of the death of his said late Father, &c. At the same time, David Chepman conveyed the silver work specified, and other moveables, in free gift to his mother, Agnes Cokburne.

The original deed of 1528, signed and sealed by Chepman, is preserved among the City Archives, and the facsimiles of his signature and seal given in the volume above-mentioned, may here be repeated, on account of the interest attached to anything connected with the history of our earliest Typographer.



*Walterus chepman manu
ppria 1528*



NOTES.

IN HONOUR OF THE CITY OF LONDON.—Page 277.

The following brief account of the visit of the Scottish Ambassadors to London in the year 1501 is extracted from Halle's Chronicle, Lond. 1548, fol. 53, of "The politique gouernaunce of Kyng Henry the vii." It is repeated *verbatim* in Grafton's Chronicle, 1569 :—

The xvii. yere.

"Durynge the tyme of these justes and triumphe, were receaued into London an Erle, a Byshop, and dyuerse noble personages, sent from the Kyng of Scottes into England, for the conclusion of the mariage betwene the lady Margaret, the Kynges daughter, and hym. Whiche Erle by proxie, in the name of Kyng James hys master, affied and contracted the sayd fayre Lady. Whiche assuraunce was published at Paules Crosse, the daye of the conuersion of Saynct Paule, in reioysynge whereof *Te Deum* was songe, and great fyers made through the cite of London. Whiche thinges, as you haue hearde, beyng fully fynished and accomplished, the Ambassadors, as wele of Spayne as Scotlande, tooke their leaue of the Kyng, and not without great rewardes, departed into their cuntryes and habitacions."

Line 9. *Troynovaunt, or New Troy.*] According to Jeffrey of Monmouth's legend, Brutus, after the Trojan War, came to

the Island called Albion, which then was inhabited only by a few giants ; and having resolved to build a city, on coming to the banks of the Thames, he fixed the site there, as “ a place very fit for his purpose. Here, therefore, he built a city, which he called *New Troy* ; under which name it continued a long time after, till at last, by the corruption of the original word, it came to be called *Trinovantum*.”—(P. 37.)

During the three centuries of the Roman occupation of Britain, London became a place of importance, and being fortified, was considered as their chief city. The same veracious historian just quoted asserts that it was Lud, King of Britain, who gave the name to the city, he being “ famous for the building of cities, and for rebuilding the walls of *Trinovantum*, which he also surrounded with innumerable towers. . . . At last he dying, his body was buried by the gate which to this time is in the British tongue called after his name *Parthlud*, and in the Saxon, *Ludesgata*.”—(Thompson’s Translation of The British History of Jeffrey of Monmouth, p. 94: Lond. 1718, 8vo.)

In some Latin books printed in the reign of James the First of England, the name *Augusta Trinobantum* was occasionally used for London.

Line 20. *Geraflour*,] or gillyflower.

Line 22. *The Crowne*.] In the MS. *the trone*.

Line 26. *Beryall stremys*.] Beryall, so used as an adjective by Gawin Douglas in his prologue to the Palace of Honour, &c., signifying beautiful, resplendent.

Line 29. *With are*,] in place of *oar*, to suit the rhyme.

Line 33. *Upon thy lusty Brugge*.] Until the erection of Westminster Bridge, begun in 1739, and finished in 1750, the old London Bridge across the Thames was the only communication between London and Southwark. Howel, in his notice of this “ great and admirable Bridge,” is very eloquent, “ which

(he says), if the stupendous site, and structure thereof be well considered, may be said to be one of the Wonders of the World" (p. 20). It was for many ages constructed of wood; the foundation of the stone Bridge being about the year 1176, and it was thirty-three years in building. But now between the Tower and Westminster there are four magnificent new stone bridges across the Thames, and other three, not less remarkable, constructed for railway communication.

Line 37. *By Julius Cæsar thy Tour founded of old.*] It is scarcely necessary to remark that the Tower of London has no claims to such antiquity. London, or its site, was surrounded by woods and marshes. Cæsar, in his first Expedition (*De Bello Gallico*, lib. v., 18-21), having reached the river Thames is supposed to allude to London, or its site, when he mentions the town of Cassivelaunus, the British General. The Britains, he says, call a thick wood, surrounded with a ditch, and fortified with a rampart, a town, to which they retire when apprehensive of incursions from their neighbours.

Howel, in his *Londinopolis*, published in 1657, in his chapter on the Tower of London, says,—“I know it is a current vulgar opinion, that Julius Cæsar, the first conquerour, or rather indeed discoverer of Britain, was the original founder thereof; but there is very little probability of truth in that, for two reasons,” &c.—(P. 23).

But how has this mighty City increased, even since the year 1501, when Dunbar's verses were written. Scarcely any of its buildings, the Tower and Westminster Hall excepted, are of that period. Temple Bar had long been the boundary of the old City of London, but the gateway, as it now exists, was rebuilt in 1670. To the west of Fleet Street, and on the site of the Strand, were the Inns of Court, and mansion-houses of noblemen and “gentlemen of quality,” with extensive gardens (some of these still retaining the old names), stretching towards



the river ; while there were fields and parks, both towards the north and west. As the river was not encroached upon by wharfs, nor its waters covered with sailing vessels, boats, and steamers, Dunbar's description in line 28,

Where many a swanne doth swymme,

need not be reckoned a poetical fiction. He may have seen them swimming near the Tower, or at the gardens of Lincoln's Inn, and up the river towards Whitehall. So late as the year 1592 Frederick Duke of Wittenberg, in his first visit to England, expressed his surprise to see swans on the Thames at Gravesend.¹

Line 44. *Wele sownyng.*] Sounding well.

Line 47. *Lusty under kellis.*] The word *kell* is used for coif, or woman's head-dress.

Line 49. *Thy famous Maire.*] The Lord Mayor of London, at the annual election at Michaelmas (the 29th of September) 1501, was Sir John Shaa, or Shaw, a goldsmith in London. He was the son of John Shaa of Rochford and Essex, and was knighted on the field by Henry VII.² "His name often occurs in the *Privy Purse Expenses of Henry VII.*, as having sold the King plate, and as being paid once £4, and another time £3, 3s., for a George of the Order of the Garter."³ On the 13th January 1498-9 there was "paide to Sir John Shaa in full payment of all his rekenyngs to this day, aswell for newyeres gifts and making of diverse juels, and setting and polishing of stones, as for money delivered by him to Master Seymour for the werkes at Windesour, £667:2:11."⁴ He appears to have been one of the executors of Sir Reginald Bray, K.G., in August 1503.

¹ W. B. Rye's *England as seen by Foreigners, &c.* Lond. 1865, 8vo.

² Stowe's *London*, by Strype, vol. ii., p. 127.

³ *Privy Purse Expenses of Elizabeth of York*, p. 222 : Lond. 1830, 8vo.

⁴ *Privy Purse Expenses*, ap. *Bentley's Excerpta Historica*, p. 120.



TO THE PRINCESS MARGARET ON HER ARRIVAL
AT HOLYROOD.—Page 280.

This song or ballad is preserved in a small oblong volume of English and other songs, temp. Henry VIII., British Museum, (Appendix to Royal MSS., No. 58). A careful transcript of it, with the music, was kindly furnished by William Chappell, Esq. But the music being only one of several parts, and not containing the air or melody, need not be given. The words were first printed by Miss A. Strickland in her *Life of Margaret Tudor*—(Queens of Scotland, vol. i. p. 58); and afterwards by Dr Rimbault in his “*Little Book of Songs and Ballads*,” p. 27: London, 1851, post 8vo.

In the MS., lines 2 and 11, *Princess* is written *Princes*; lines 4, 8, 12, and 16, *Scotlond*; line 10, *Doster*; and line 15 may either be *sone beine* or *beme*. Dr Rimbault follows Miss Strickland by giving the line in this amended (?) form,—

Our spirit rejoicing from the splene.

As stated in the *Memoir of Dunbar*, the Princess arrived on the 7th of August 1503, and the marriage took place in the Abbey of Holyrood on the following day. In the MS. this song is anonymous, but I have no hesitation in ascribing it to Dunbar. During the festivities on this occasion we find it stated by John Young, Somerset herald, in his interesting *Journal*, that “the Mynstrells of Musicke” at different times played or sung ballads in the King and Queen’s presence.

In Arnot’s *History of Edinburgh* (edit. 1788), p. 305, there is an engraving of “the Porch of Holyrood House Abbey,” from a painting by Alexander Runciman. A woodcut of this view is given on page 276. This was supposed to be the only view preserved; but I lately acquired a careful drawing, probably by Thomas or Paul Sandby, about the year 1750, of which an

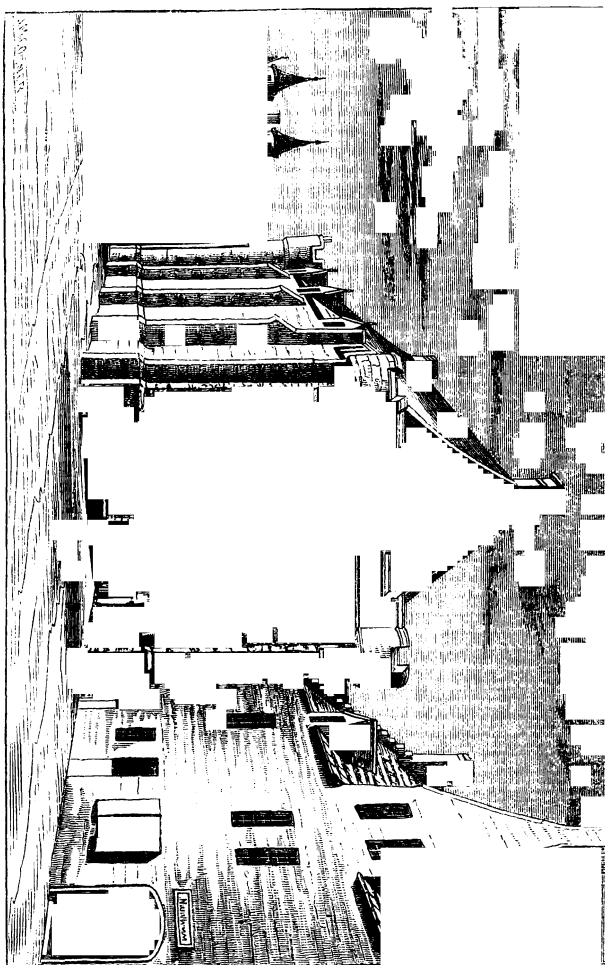
accurate copy, cut in wood, appears on the opposite page. The former view is from the court in the front of the Palace; this from near the Watergate, at the foot of the Canongate. The building itself was in the same style as the older portion of the Palace, which still exists, and was erected in the years 1502 and 1503 by Walter Merlioun, mason. He is supposed to have been a Frenchman, but was long connected with Edinburgh, and "Marlin's Wynd," (near the Tron Church), one of the thoroughfares leading from the High Street to the Cowgate, continued to preserve his name, till the changes made at the end of the last century, when the South Bridge was built.

It is rather singular that no account should inform us at what time or for what reason this building was destroyed. But the date is ascertained from some verses by an obscure writer of vulgar doggrel rhymes, who assumed the name of Claudero. In his earliest publication of "Poems on sundry occasions, by Claudero, Number I. [Edinburgh] M.DCC.LVIII.," small 8vo., there is one entitled, "The Echo of the Royal Porch of the Palace of Holy-Rood-House, which fell under Military Execution, Anno 1755." In later editions the date assigned is 1753.

Your antient Kings did enter here,
Tho' strangers now for many a year.

My Cross likewise, of old renown,
Will next to you be tumbled down;
And by degrees each ancient place
Will perish by this modern Race.

Claudero (whose proper name was James Wilson) soon found this prediction verified, and he wrote, on the occasion, "The Last Speech and dying Words of the Cross of Edinburgh, on Monday the 15th March 1756:" which was hawked about the streets in the ballad-form of a broadside.



ANCIENT GATEWAY OF HOLYROOD HOUSE.

TO THE QUEEN MARGARET.—Page 281.

In this panegyrical address, Dunbar has described the personal attractions of the youthful Queen, and availed himself of the poetical conceit of her name, Margarita, as signifying a pearl. From internal evidence it may be assigned to the year 1506. It was discovered in a place most unlikely to preserve any such compositions, being written, in a contemporary hand, on one of the blank pages of a Minute Book of Sasines from 1503 to 1504. The volume itself includes some charters, brieves, and services of heirs, from the year 1503 to 1507, and is preserved in the Town-clerk's office, Aberdeen. The poem occurs between two deeds, dated respectively 25th October 1505 and 28th March 1506; but the deeds in this register are not recorded in strict chronological order. For first kindly pointing out this poem I was indebted, many years ago, to the late JOHN RIDDELL, Esq., advocate, so distinguished for his historical and genealogical researches. The same volume (see p. 311) contains Dunbar's poem, "The Twa Cummeris."

Line 3. *Now germynng to burgeoun.*] *Burgeoun*, buds, young sprigs of trees bursting or shooting forth into blossom.

Line 11. *Pollexen of Troy.*] Polyxena, daughter of Priam of Troy. Achilles, having seen her on the walls of Troy, was so captivated with her extraordinary beauty that he demanded her in marriage, which Hector had opposed; and it was under the pretext of its celebration in the Temple of Apollo that Paris, her brother, seized the opportunity to shoot Achilles with an arrow in his heel, the only vulnerable part of his body. After Troy was captured, in order to appease the manes of Achilles, Polyxena was immolated as a sacrifice on his tomb.

Line 18. *Kervit with all hir cuir and slicht.*] Carved by Nature, like a piece of sculpture, with the utmost skill and artifice.

Line 29. *Grant that (which) we have lang desirit.*] The ardent desire here expressed, that the young Queen might have offspring, is sufficient to fix the date of this poem. By the King she had five sons and two daughters, all of whom, with one exception, died in infancy. Her first child, James, was born on the 10th (or as sometimes reckoned, the 21st) of February 1506-7, and died at Stirling on the 27th of February in the year following. The second James, born in 1507-8, died in 1510. Arthur, the third son, born in 1509, died an infant. Another, again named James, the fourth son, was born 5th April 1512, and succeeded as King James the Fifth. The fifth, named Alexander, was a posthumous son, born 6th April 1514, and died in 1516-17.

ANE BALLAT OF OUR LADY.—Page 283.

In Asloane's MS. this address to the Virgin Mary is anonymous. It is noticed at vol. ii., p. 445, in connexion with the similar poem by WALTER KENNEDY, preserved in that MS. But whether it be assigned to Kennedy or to Dunbar, it may be considered not unworthy of preservation. In the MS. volume of Magnus Makculloch, in my possession (described in Henryson's Poems, p. 228), another copy of this poem is written on one of the blank pages, but it breaks off at line 40, the following leaf being unfortunately lost. Both copies have been employed in correcting the text; and a few of the words may require to be explained:—

Line 3, *Refute, refuyt*, refuge; line 10, *Speir*, sphere; line 12, *lemand*, shining; line 15, *Tympane*, timbrel, *symbolyne*, cymbal; line 20, *Tartar infernall*, hell, the place of punishment for the wicked in the infernal regions. The word Tartar (from the classical name *Tartarus*), was used by Spenser and other old poets, French (*Tartre*) as well as English; line 26, *Stour*,

battle, conflict; line 29, *Yettis*, gates; line 30, *Barmekyn*, the rampart, or outermost ward of a fortified place; line 30, *Bri-bour*, robber; line 31, *Raddour*, dread, terror.

Lines 35-40. In Makculloch's MS. these lines read thus:

Pray thi swet Sone, with his woundis wan,
 That sufferit ded for our iniquite,
 That, for thi saik, He haf mercy of me,
 And me defend fra Lucifer my fa,
 That I may sing in hevyn upon my kne;
 O! Mater, &c.

The other poem in Asloane's MS., mentioned at p. 495, may as well be added in this place. It immediately follows one of Dunbar's poems, but the leaf containing the last lines, which might have furnished the author's name, is lost.

ANE BALLAT OF OUR LADY.

O HIE Empryse, and Quene celestiale!
 Princes eterne, and flour immaculat,
 Our soverane helpe quhen we unto thee call;
 Haile! rois intact, Virgin inviolat,
 That with the Fadir was predestinat 5
 To beir the Barne, and maker of us all,
 And with no spyce of cryme coinquynate,
 Bot Virgin pure, clerar than cristall!
 O blissed rois! O gem of chastite!
 O well of bewte, rute of all gudness! 10
 O way of bliss, flour of virginite!
 O hed of truth! O sterne without dirkeness!
 Grant me synfull, liffig in unclennes
 To sewe the pace of perfyte cherite,
 And to forsaike my synnis more and less, 15
 Ay servand Him that sched his blud for me!



O blissit Lady, fulfillit of all gudness !
 Sen all my hope and trust is in your grace,
 Beseik your Sone, for your hie gentilness,
 To grant me laseir, or I de, and space 20
 All vicious lyf out of my saull to race,
 And evir to lif in virtew and clenness,
 Out of the Fendis bandis and his brace ;
 Now gloryus Lady, helpe of your gudness !

 For richt as Phebus with his bemes brycht 25
 Illuminit all this erd in longitude,
 Richt so your grace, your bewtie, and your nicht
 Adorned all this world in latitude :
 Tharfor to me ye schaw your gratitude
 And your magnificens, that day and nycht 30
 Your benyng grace be to me lyfis fude ;
 And me to saif from every maligne wicht.

 For thocht Leviathan, the auld serpent,
 Dissavit had our Paran prothoplast,
 For in this world done as indegent 35
 Maid him till be put till [death] at the last ;
 Eternale death that evir suld have last
 Knowing your pure and incorrupt entent,
 Incomparable the Haly Ghaist als fast,
 Into your Innocenee donne has sent. 40

Line 7, *Coinquynate*, defiled, polluted, a pedantic word, from the Latin *coinquinare* ; line 12, *Sterne* (in MS. *ster*), star ; line 14, *Sewe*, to follow, pursue ; line 21, *Race*, raze, eradicate ; line 23, *Brace*, embrace ; line 34, *Our paran prothoplast*, our first parent,—original, *protoplast*, originally formed. The lines that follow are very unintelligible, and would require emendation from some other copy, but this we do not possess.



OF THE PASSIOUN OF CHRIST.—Page 285.

These verses should be considered rather as a sequel or conclusion to the poem at page 243, beginning *Amang thir Freiris, within a closter*, than as a distinct composition. In Asloane's MS. that poem has this title, "Heir begynnis the Passioun of Jhesu," and concludes as in the printed text, signed "Quod Dunbar." When comparing my transcript with the copy in the Howard MS. I overlooked these additional verses, from their having a different burden, and being anonymous; and having only a limited access to the Pepysian Library, from the strict rules prescribed by the founder, for examining the Maitland Manuscripts, it seemed not to be very necessary to collate one or two of Dunbar's poems which I had previously obtained from earlier copies. In this way little attention was paid to the poem in question.

After these volumes were published, having an opportunity of again consulting the Maitland MSS. for another object, I was surprised to find some verses with Dunbar's name which were new to me, and, having transcribed them, I discovered, as just stated, how they happened to be overlooked. It is by no means unlikely, as they are not contained in Asloane's MS., that Dunbar may have added them after the earlier portion had been circulated in a written form. It will be observed that the Poet had fallen into a slumber while meditating on the passion of our Lord; and he concludes the present verses with saying, that this happened to him on Good Friday. The allegorical personages he has introduced have no slight resemblance to his later Dream, written in the year 1507 (see page 31), and are peculiarly characteristic of Dunbar's mode of thought and expression.

In referring to the MAITLAND MANUSCRIPTS, in the Pepy-

sian Library, Cambridge, I may add that Pinkerton was mistaken in his conjecture that Samuel Pepys had obtained these and other MSS. as a gift from John Duke of Lauderdale. It appears from the "*Bibliotheca Manuscripta Lauderdaliana*," or sale catalogue, that the Duke's Manuscripts were after his death sold by auction at London in 1692. This Catalogue is reprinted in the *Bannatyne Miscellany* (vol. ii., p. 149); but we have no priced copy to shew how much, or perhaps little, the volumes may have cost Pepys: namely, No. 15, "Collections of several poems written by R. Maitland and others (in folio)," and No. 79, "A Collection of Poems in the Scottish language, by Sir R. Maitland, &c., MSS. upon paper, 4to."

I may also take this occasion to correct a mistake of another kind into which I inadvertantly fell, when naming the gentlemen (see p. xii.) of whose great kindness in affording me access to these MSS. in the Pepysian Library, I have a very grateful and pleasing recollection; the first was, the Reverend RICHARD CRAWLEY, M.A., who, as the Senior of the Foundation Fellows of Magdalen College, was presented in 1828 to the vicarage of Steeple Ashton, Wiltshire, and became Rural Dean and one of the prebendaries of Salisbury. The second, the Reverend JOHN LODGE, Librarian of the University, Cambridge, graduated A.B. in 1814, A.M. in 1817, became a Fellow of Magdalen College in 1818, joint-librarian in 1822, and principal librarian six years later. He resigned this office on account of his health in 1845, and died 27th August 1850 at Keene Grove, Hawkshead, in the county Palatine of Lancashire, æt. 57. In the brief notice of his death in the *Gentlemen's Magazine*, it was truly said, "His death will be greatly regretted, for his most amiable disposition had won the affections of all who knew him."

SOME ADDITIONAL NOTES AND CORRECTIONS.

VOL. I.—MEMOIRS OF WILLIAM DUNBAR.

Page 8, line 2. "Not later than the year 1460." No new information respecting the Poet's parentage or birth has been discovered. I am inclined to alter the above date, and say "about the year 1456."

Page 8, line 10. "One of the hostages of James the First in 1426," read "in 1424," the year in which the Scottish King returned from his long captivity in England.

Page 10, line 18. "The latter," &c. Some words having been omitted, the sentence might stand thus: "James the First invited the Observatine order of the Mendicant Friars to settle in Scotland, and their first convent was in Edinburgh, founded by the Citizens; but it was not until 1446 or 1447 (or some years after the King's tragical death) that they were persuaded to take possession of the magnificent building provided for their use. Here they continued to instruct pupils in divinity and philosophy; and here it is not improbable that Dunbar might have spent some of his earlier years, either before or after his attendance at the University of St Andrews. But, &c."

Page 28, line 1. "*After our writings,*" &c.] In this reply, in the King's name, to Dunbar's petition, a late eminent antiquary suggested that the word *writings* should rather be *greetings*, according to the usual form of royal salutation, "We greet you heartily well."

Page 32, line 21. For the 8th, read the 9th of September.

Page 36, line 1. "At least upwards of sixty years of age." See the suggestions as to the uncertain period of Dunbar's decease, *supra*, p. 292.

Page 43, note. The collected edition of Henryson's Poems and Fables here announced has at length been published this year (1865), in a volume uniform in size and appearance with the present work.

Page 45, in the foot-note, delete the words, "Poems by, &c." See preface, p. xi.

VOL. II.—NOTES.

Page 253. THE DANCE OF THE SEVEN DEADLY SINS.—Marlow, in his tragedy of Doctor Faustus, among his *Dramatis Personæ*, introduces Belzebub, who, to gratify Faustus, says,

We are come from Hell to shew thee pastime :
Sit, and thou shalt behold the Deadly Sins
Appear to thee in their own proper shapes.

Each of the Deadly Sins, beginning with Pride, appear in succession and reply to Faustus, who questions them of their names and dispositions. The whole seems to have some resemblance to Dunbar's bold personifications, although the English dramatist is not likely ever to have heard his name or seen his poem.—(Works, vol. ii., p. 145, edit. 1826).

There is a well-known French work, "Le Compost et Kalendar des Bergiors," which was translated, and passed through several editions, as "The Kalendar of Shephardes," or "The Shepheards Kalendar," at London between the years 1506 and 1656. A previous edition or translation had appeared, as "The Kalendar of the Shyppars," printed at Parys, 1503, small

folio. It is of the greatest rarity, and, from its peculiar style, is conjectured to have been the work of a Scotsman residing abroad. In one place it narrates that when our Saviour was in the house of Symon at Bethany, in order to remove the doubts of Symon, Lazarus was commanded to tell what he had seen in the other world. He accordingly describes the punishments inflicted on those who had been guilty of the Deadly Sins; or, as it is expressed in the original version, "Heir endyith the iii. party of the compt and Kalendar of Shyp-pars in the qwich ys declaryth the treys and branchys and bur-jous of the vij. Deydly Synnys, and consequently the paynys of Hel correspondant to the vij. Deydly Synnys." Each division is illustrated with very singular wood-cuts.

Line 37. *In Jakkis and Scrypis, &c.*] *Scrypis*, I suspect, should be *Splentis*. In the description of warlike accoutrements, for instance, in the Act of Parl. James the Second, October 1456, an ordinance was made to provide against "the incumming of ane gret Inglis hoist, that ilk man that his (whose) gudis extendis to twenti markis be bodyn at the lest with ane Jak slevys to the hande, or ellis *a payr of splentis*, &c. (vol. ii. p. 45).

According to an Act of Privy Council, 13th December 1552, when two Highland regiments were levied, to form part of a body of Scottish Auxiliaries about to proceed to the assistance of the King of France, the soldiers were enjoined to be "substantiouslie accompturit with jack and plait, steillbonett, sword, bucklair, new hois and new doublett of canvouse at the lest, and *slevis of plait or splenttis*, and ane speir of sax elne lang or thairby."—(Collectanea de Rebus Albanicis, vol. i., p. 156; and Proceedings, p. 8).

Page 277. THE TWA CUMMERIS.—In the Aberdeen MS. volume of sasines, described in the note at p. 303, this humorous poem is written on one of the blank pages, and is signed

“*Quod DUNBAR.*” Although it agrees very closely with that given in the present volume from Bannatyne’s MS., it may here be repeated, instead of pointing out minute variations, as it is desirable to preserve the text from a copy written during the author’s life.

Richt arly one Ask Wednisday,
 Drinkande the wyne sat Cummaris twa ;
 The tane couthe to the tothir complene,
 Granand, ande suppand, couth sche say,
 This lang Lentrin it makis me lene. 5

On couch befor the fyir sche sat,
 God wait gif sche was gret and fat,
 Yet to be feble sche did her fene ;
 Ay sche said, Cummar, lat preif of that :
 This lang Lentrin it makis me lene. 10

My fair suet Cummar, quod the tothir,
 Ye tak that megerness of your mothir,
 All wyne to tast she wald disdene
 Bot malwasy, and nay drink uthir :
 This lang Lentryn it makis me lene. 15

Cummar, be glaid, baithe evin and morrow,
 The gud quhar ever ye beg or borrow ;
 Fra our-lang fasting youe refrene,
 And lat your husband dre the sorrow :
 This lang Lentryn it makis me lene. 20

Your counsaile, Cummar, is gud, quod scho,
 All all [is] to tene him that I do ;
 In bed he is nocht wortht ane bene :

Fill anis the glass, and drink me to :
 This lang Lentryn it makis me lene. 25

Off wyne, out of ane chopin stoip
 Thai drank tua quartis, bot soip and soip ;
 Off droucht sic axis did thame strene,
 Be thane to mend thai hed gud hoip,
 That lang Lentrin suld nocht mak thaim lene. 30

Line 1, Ask, or Ash-Wednesday, the first day of Lent ; line 12, *Megerness*, this is a preferable reading to *nigirtness*. In Maitl. MS. the word may read either *nugurnes* or *migernes*. Line 14, *Bot malwasy*. In the curious dramatic poem of Philotus, printed at Edinburgh in 1603, we have these lines :

Than tak to stanche (or quench) thy morning drouth
 Ane cup of Mavesie for your mouth.

Line 22, *Fene*, feign ; line 22, *Tene*, to vex, to irritate ; line 27, *Soip and soip*, a small quantity, a mouthful of liquor ; line 28, *Axis*, in other copies *excess*, but *axis* stands for aches, pain, (a craving thirst) ; *strene*, constrain ; line 29, *Guid hoip*, good hope.

Line 30. *Lentrin*, in Maitl. MS. *Lentrine*.] The observance of Lent. Kelly, in 1721, (p. 32) quotes as a proverbial saying, "spoken when people in plenty commend temperance :

At Fasten e'en night the Maiden was fow,
 She said she would fast all Lentrin through."

To the same purpose a worthy old Antiburgher, many years ago, told me that the following lines were current in Forfarshire about a century ago.

At Fastren's E'en, when I was fow,
 I thought I'd fast lang Lentrin through ;
 But e'er Ask-Wednesday at noon,
 I thought lang Lentrin would ne'er ha'e doone.

Fastren's E'en, or Shrove Tuesday, it is well known, was the evening before the commencement of Lent, or the last day of the Carnival; and Ask, or Ash-Wednesday, the day following.

The strict observance of Lent as a religious duty in Roman Catholic countries was of course not neglected in Scotland. By an Act of Queen Mary, 20th June 1555, any persons eating flesh in Lent (*Lentrine*), and other days forbidden, unless having obtained a special license from their Ordinary, their Parson, Vicar, or Curate, were subject to the confiscation of all their goods moveable; and if the eaters had no goods, their persons were to be put in prison for a year and a day. Even after the Reformation this observance was enjoined; and a proclamation was made in February 1600, by which it was declared "that Lentroun sould begin on the morne after Fasternis evin, and endure quhill (continue until) Pasche day the xxiii. of Marche." —(Treasurer's Accounts). During the times of Episcopacy this fasting was held to be binding; and it was not unusual for persons of rank to obtain a license to eat flesh during Lent and other days from the Lords of Privy Council prior to the Revolution of 1688.

Page 279. DIRIGE TO THE KING AT STIRLING.—In the notes, seventh line from the foot of the page, "a profane parody of the Services, &c.," read "a profane parody of the Mass for the Dead, in the Services, &c."

The following various readings from Maitland's MS. were omitted:—Line 8, For pity *this Epistill wrytis*; line 13, *Nor aill, bot that is*; line 30, *The blissit Mary*. After line 38, *Tu autem Domine*; after line 42, *Jube Domine benedicite*; after line 58, *Responsorium, Tu autem Domine*. Lines 60 and 62, *Saint Geill*, or St Giles, the Patron Saint of Edinburgh, *Jube Domine*; line 74, dele. *Sanct*; line 80, *At the last*; line 93, *In Stirling*. After line 92, *Tu autem Domine*.

There is a singular old English ballad, first printed by Ritson in his *Ancient Songs*, (p. 51, Lond. 1790,) exhibiting a remarkable instance of such sarcastic performances. He there calls it a *Requiem* to the Conspirators against Henry IV., but he afterwards discovered that it was written at a later period, being a "*Requiem* to the favourites of Henry VI.," on the death of William de la Pole, Duke of Suffolk, in the year 1450 (new edit., vol. i., p. 117). In this poem the *Dirige* and *Placeto* are distributed among the several persons who are introduced.

Page 283. TO THE MERCHANTS OF EDINBURGH.—A few corrections may be made on the Notes.

Line 8. *Your principall gaitis.*] This refers to the principal streets, not to the ports or gates of the city.

Line 15. *Scule.*] I regret having allowed this word to stand in the text, as there can be no doubt that Dunbar wrote *Style*, a narrow covered passage under the houses which darkened the north side of St Giles's Church. Until the removal of these houses, about sixty years ago, this passage retained, for at least three centuries, its appropriate and unsavoury name of the Stinking Style.

Line 30. *Now the day dawis.*] Of this popular song an English version, with the music, is preserved in the Fairfax MS. collection of songs, circa 1500 (Brit. Mus. Add. MSS., 5465). The words are given by Dr Rimbault in his interesting volume, called "*A Little Book of Songs and Ballads*," p. 24, Lond. 1851, post 8vo.

Page 352. LAMENT FOR THE MAKARIS.—Lydgate's poem (MS. Harl. 2255, fol. 128-131) could not have suggested Dunbar's Lament for the Death of the Makaris. It consists of sixteen stanzas of eight lines, illustrating wordly mutability by

various examples from Old Testament as well as profane history, and begins :

So as I lay this othir nyght
 In my bed, tounring up so don,
 When *Phebus* with his beemys bryght
 Entryd the signe of the Lyon,
 I gan remembre withinne my resson
 Upon Wourldly Mutabilitie,
 And to recorde wel this lesson,
Timor Mortis conturbat me.

The burden of both poems, *Timor Mortis conturbat me*, was derived from part of the solemn service for the dead used by the Romish Church. Beckford, in his 34th letter from Lisbon on the 26th November 1787, says, "I went to the Church of the Martyrs (in that city) to hear the matins of Perez and the Dead Mass of Jomelli, performed by all the principal musicians of the royal chapel for the repose of the souls of their deceased predecessors. Such august, such affecting music I never heard, and perhaps may never hear again. . . . Every individual present seemed penetrated with the spirit of those awful words which Perez and Jomelli have set with tremendous sublimity. . . . There was an awful silence for several minutes, and then began the solemn service of the dead. The singers turned pale as they sang '*Timor mortis me conturbat.*'"—(Italy; with sketches of Spain and Portugal, vol. ii., p. 253).

Line 58. JAMES AFFLECK.—The poem entitled "The Quair of Jealousy," mentioned in this note, and ascribed to Mr James Auchinleck, I afterwards printed from the Selden MS. in the Bannatyne Miscellany, vol. ii., p. 159.

Line 67. SIR GILBERT HAY.—At page 42 of the "Memoirs

of Dunbar," mention is made of Sir Gilbert Hay's translation of the metrical French romance of Alexander the Great in the possession of the late Marquis of Breadalbane, then Lord Ormelie. His Lordship afterwards discovered in the library at Taymouth Castle a duplicate copy of that voluminous production, both copies being evidently derived from the same older manuscript, and exhibiting the same defects.

In the note to that page, an unpublished prose work, translated from the French by Sir Gilbert Hay, and described by Dr George Mackenzie in 1722, was supposed to be lost. I afterwards ascertained that the identical MS. had come into the possession of Sir Walter Scott, and having obtained the use of it, the late Beriah Botfield, Esq., M.P., was persuaded to have the work printed as a contribution to the Abbotsford Club. The volume is entitled "The Buke of the Order of Knighthood," Edinburgh, 1847, 4to. In the preface I gave all the information that could be gleaned respecting the Translator.

Line 73. MERSAR.—In all probability he was the William Mersar in the household of James the Fourth. Among the few poems by him which are preserved, one in Reidpath's MS., 1623, has the name of Dunbar affixed, instead of Mersar, as in Maitland's earlier collection. It consists of eight verses, of no interest, being a mere jingle of words upon *Eird* or *Earth*. The first verse may be quoted as a specimen.

Eird upone Eird wonderfull is wrocht,
Eird hes gottin upone Eird ane dignitie for nocht;
Eird upone Eird hes set all his thocht,
How that Eird upone Eird till hicht may be brocht.

Line 81. The reading of Chepman and Myllar's printed copy in 1508 is certainly to be preferred—

In Dunfermling he hes done roun
Gud Master Robert Henrysoun—

although the precise meaning of the above words is somewhat doubtful. I cannot imagine that Dunbar could ever have written such a prosaic line as, *He hes tane Brown*, even if it were ascertained that a writer of verses of the name of Brown flourished in Dunfermline at the same time with Henryson.

Line 94, note on p. 362. "Cogitations, &c." I have since met with an earlier edition; it has the following title: "Cogitations upon Death; or The Mirrour of Man's Miserie. Being very choise and profitable Lessons for putting all Christians in a prepared condition for Mortality. The Fourth edition, corrected and amended. Aberdeen, printed by John Forbes, Printer to the Town and Universitie. Anno 1681." 12mo, pp. 16. There is a modern reprint of it, as a chap-book, so late probably as 1820.

Page 372. THE FREIRIS OF BERWICK.—Nothing farther has been discovered regarding the author of this popular tale. Sir Walter Scott, in the introductory epistle to the "Monastery," says,—"It is curious to remark at how little expense of invention successive ages are content to receive amusement. The same story which Ramsay and Dunbar have successively handled, forms also the subject of the modern farce, *No song, no supper*." He might have found it transferred to various foreign collections of tales and popular stories, both in verse and prose, of a much earlier date; such, for instance, as the French Fabliau, *Le Povre Clerc* in the *Recueil de Méon*, tome i., p. 104; and afterwards imitated in the *Soldat Magicien*.—See Le Grand, *Fabliaux, &c.*, tome iv., p. 55-62.

I have alluded at page 377 to the disingenuousness of Allan Ramsay in not referring to the older poem from which he took his "Monk and the Miller's Wife." His transcripts from Bannatyne's Manuscript for his "Evergreen," published in 1724, are still preserved. Among these "The Friers of Berwick" is

transcribed, like all the rest, in his own hand ; and we cannot but infer that he purposely kept it out of view with some special design. Ramsay's poem first appeared in the second volume of his Poems, p. 222. Edinb. 1728, 4to.

Page 406. ANE BRASH OF WOWING.—Some of the various readings from Maitland's Manuscript may here be added :—Line 24, *Fra the sowk* ; line 29, *Curlodie* ; line 36, *Unspaynid gyane* ; line 41, *Ga* is omitted ; line 45, *Girle* ; line 46, *My crowdie* ; line 48, *Starkyn* ; line 56, *I luiſ richt weil* ; line 60, *Quhill men dois call* ; line 61, *Quhill that thair myrthis met baythe in ane* ; line 62, *Wo is me, quoth scho* ; line 63, *Best now I luiſ that graceles gane*.

Page 418. THE FLYTING OF DUNBAR AND KENNEDY.—Among the English poetical contests or Flytings, the one most worthy of notice in this place was that which was carried on by Skelton, “by the Kyngis most noble commandement,” with Sir Christopher Garnysche, gentleman-usher to Henry the Eighth. Unfortunately Garnysche's portion is not preserved, but Skelton's verses, from their personal scurrility, leads his editor to remark that “the Flyting of Dunbar and Kennedy bears a considerable resemblance to the verses against Garnesche ; but the two Scottish Poets are supposed to have carried on a sportive warfare of rude raillery, while a real animosity seems to have existed between our author and his adversary.” There is undoubtedly a considerable resemblance between these productions ; and in quoting the name of the Editor, it is unnecessary to add, that ample justice has been done to the singular character and writings of the old English Satirist in the invaluable edition of “The Poetical Works of John Skelton ; with Notes, and some account of the Author's earlier writings, by the Rev. Alexander Dyce.” London, 1843, 2 vols. 8vo.



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ON THE CHANGES OF LYFE.

I SEIK aboute this warld unstable,
To find a sentence convenable ;
Bot I can not, in all my witt,
Sa trew a sentence find of it,
As to say, It is dissavable.

For, yistirday, I did declair
How that the sasoun saft and fair
Come in als fresche as pacok feddir :
This day it stangis lyk ane eddir ;
Concluding all in my contrair.

Yistirday fair sprang the flouris ;
This day thai ar all slane with shouris :
And fous, in forest that sang cleir,
Now walkis with ane drerie cheir ;
Full could are bayth their beds and bouris.

So next to symmer wynter bein :
Nixt eftir confort cairis kein.
Nixt eftir midnycht the mirthful morow :
Nixt joy ay cummis eftir sorow.
So is this warld, and ay hes bein.

Glasgow, January, 1820.

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